

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Harvest Great The Laborers Few

By EVANGELIST JOHN R. RICE, D.D.

(Preached at Annual Missionary Conference, Grace Missionary Church, Zion, Illinois, August 18, 1940).

This morning turn to two passages: Luke, chapter 10, beginning with verse 1. We will read 3 verses and then a short passage in John, chapter four.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your way: behold, I send you forth as lambs among wolves."—Luke 10:1-3.

Now particularly verse two: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

And then I turn to John, chapter four. Jesus there talked to the woman at the well of Samaria and she was wonderfully converted. Then she went back and told the men saying, "I met a man down at the well who told me everything I ever did. Come and see if this isn't the Saviour." And they came! They will, you know, when you mean business like that. You have to forget your waterpot before many souls will be saved.

So here they came to see Jesus, but a scene took place by the well, before they got there.

"Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat?"

Peter may have said, "I bet John slipped around and got Him a sandwich before I got here." They had wondered what Jesus had got to eat.

"But he said unto them, I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word."

Many were saved when the woman testified. Then many more believed when they heard Jesus Himself.

Now especially notice verse 35:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The Harvest Is Ripe in the Hardest Places.

About the most unpromising place in the world for a revival was Samaria. Jesus another time came along there, heading down toward Jerusalem. And the Samaritans hated the Jews so they could not get a place to stay. The Samaritans wouldn't have anything to do with Him because He was headed down toward Jerusalem. So now it took some argument to get this woman to stop and listen. She said, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." "How come you to ask a woman of Samaria even for a drink of water?"

Jesus had stopped there for a revival. When Jesus started back to Galilee, the Scripture says, "He must needs go through Samaria." He was set and determined, saying, I am going. He was so hungry hearted for the salvation of those people that He said, "I must go." And he went back the hard way. He went by Samaria instead of up the Jordan River. If ever there

(Continued on page three)

Editor's Engagements

The editor is, Aug. 29, Sept. 3, at Buffalo Bible Conference held this year at Casencvia Park Church, Buffalo. Other speakers include Dr. H. A. Ironside, here now with the editor, Dr. William Bradbury, Editor of the Watchman Examiner; Rev. Tom Olson, Tract writer and publisher and editor of NOW Magazine; and Dr. Paul Rood, president of the World's Fundamentals Association. Some other engagements are as follows:

Sept. 5—19, Temple Baptist Church, St. Paul, Minn., Dr. W. H. Murk, pastor.

Sept. 20, 21, special speaker at Illinois Swedish Baptist Conference, DeKalb, Ill.

Sept. 22—Oct. 6, Federated Church, Sherburn, Minn. Rev. W. E. Pope, pastor.

Oct. 10-31 or longer, union revival campaign, Huntington, W. Va. Sponsored by ten churches.

Nov. 9-21 or longer, union revival campaign, Elmyra, N. Y., sponsored by Gideons, with cooperation of churches.

We covet the prayers of readers that hundreds may be saved in these revival campaigns.

HOW HEROD LOST HIS SOUL

By H. A. IRONSIDE, D.D., LITT.D.

Pastor, Moody Memorial Church, Chicago. (Preached to a Sunday night crowd of about 3,500 people in Moody Church).

"For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4. 27 and 28).

The names of Herod and Pontius Pilate are intimately linked together in the mock trial of our Lord Jesus Christ. The Holy Ghost mentions them in one verse in the book of Acts. God permitted them to go only as far as He Himself had predetermined, but their names are

Joined in Eternal Infamy.

They both had marvellous opportunities, such as possibly few men ever had, of meeting the Lord Jesus Christ face to face, and yet they lost their souls. Of Herod we read in the sixth chapter of Mark, verse 20, "For Herod feared John, knowing that he was a just Man, and an holy, and observed Him; and when he heard Him, he did many things, and heard Him gladly." That certainly sounds encouraging, and yet the last record we have in Holy Scripture of that man is given in Luke 23. 7-12:

"And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

The casual reader of the New Testament generally has some difficulty in distinguishing between

The Various Herods

who are mentioned in the records. The Herod who issued the decree to destroy the young children of Bethlehem, was an altogether different Herod from his one. That was Herod the Great. He died about the year that our Lord was born, very shortly after the slaughter of the babes of Bethlehem. He was a monster of iniquity. Augustus Caesar said of him, after hearing of the slaughter of Herod's own sons at the command of their cruel father, "Better to be Herod's hog than Herod's son."



Dr. H. A. Ironside

The early Christians had a tradition, which may or may not be true, that when that fatal command went forth to destroy all the male children of Bethlehem two years of age and under, in the hope of destroying the Lord Jesus Christ who was looked upon as a possible rival to the throne, the soldiers did their dreadful business so well that they slew Herod's favourite grandson, the only child that monster loved. He passed off the scene, and this Herod, of whom we are speaking, was one of his sons. His name was Herod Antipas. He is not the same Herod as the one of whom we read in Acts who was saluted as a god, and then was eaten by worms. That was Herod Agrippa I. The Agrippa before whom the Apostle Paul presented the Gospel message was a son of this man.

The Herod of the Gospels

The Herod about whom we are concerned reigned over Galilee and Perea from B. C. 4 when his father, Herod the Great, died, until A. D. 29 when he passed away in great wretchedness and misery upon being banished to Gaul by Caesar, the sovereign whom he served. This is the one who occupies so large a place in the Gospels. There was a time when this man seemed to have a measure of concern about holy things.

We read in Mark's Gospel that when John the Baptist began his ministry, when he came preaching the baptism of repentance for remission of sins, and men were flocking to hear him, Herod became interested, so interested that from time to time he sent for him, and asked him to give him the same message that he was giving to the people. He listened evidently with an exercised heart. No doubt many a time as John presented his solemn message, Herod said to himself, "Yes, yes, this man is right; I am all wrong. I ought to yield to God; I ought to get right with Him; I ought to turn to Him in repentance; I am a sinner, and my sins deserve judgment, and I ought to cast myself upon the infinite mercy of God acknowledging my guilt." But Herod listened again and again, as some of you have listened again and again, to the message of the Lord, and instead of that message making his heart more tender, and eventually resulting in his yielding to the call of God, the more he listened the harder his heart became. You have heard of people becoming what we call "Gospel-hardened." That is, they listen to the message from Heaven so frequently, and yet treat it with such indifference that the time comes when it no longer makes any impression upon them. Generally there is a reason for that.

I was very much impressed by a remark that Mr. Melvin Trotter,

made recently. He said, "In the last analysis there is always just one sin that keeps a man from getting right with God." What was the one sin that kept Herod from getting right with God? It was a sin that has damned untold thousands, a sin of which, perhaps, many of you are guilty, a sin, which if not repented of, will destroy both body and soul. It was the sin of IMPURITY.

Herod and Herodias

Herod was a licentious, an immoral, an impure man. It was manifested in many ways, but particularly in this: when he was a young prince in Rome, where he had gone to be confirmed in his kingdom by Augustus Caesar, he met his brother Philip's wife, Herodias, and she was not only the wife of his brother, Philip, but she was also his own niece. She was a very beautiful, a very attractive woman, and Herod allowed his heart to go out after her in an impure way. As far as the records go, she was a faithful wife to her own husband at that time, but Herod seduced her, and took her away from her husband, sent his own wife home to her father, the king of Arabia, desolate, and took Herodias to be his mistress when he came back to Galilee to reign.

When John the Baptist stood before him preaching righteousness, and calling to repentance, Herodias sat there on the throne beside him, and Herod knew that if he would ever get right with God, he would have to send home this woman, with whom he was living in such an ungodly relationship, but he had not the manhood, the courage, and the real inward desire to do it, because he was bound by the chains of his own lusts.

Oh, how many men down through the centuries have been ruined in the same way. John the Baptist was aware of the real trouble; he knew why his words made so little impression upon Herod, and so one day as he came into the presence of this haughty tetrarch, John pointed the accusing finger at Herod and said, "You have no right to have her; she is the wife of another man. You are sinning against God; you are sinning

(Continued on page two)

Home Discipline Pays Dividends

D. Carl Yoder says: "In a study of dominating and submissive parents' effect upon their children, it is interesting to tabulate the results as reported in first-hand case studies. The children of dominating parents are reported as being courteous, obedient, interested in school, not boastful, generous, polite, self-conscious, do not talk back, have table manners, regular in school attendance, reliable, responsible, and sensitive."

"The children of submissive parents are disobedient, irresponsible, have food fads, cannot express themselves effectively, have poor table manners, lack interest in school, are classroom nuisances, frequently late, lazy, selfish, stubborn sulky, and defy authority."

"Here is a revelation and a clear call for parents to accept the responsibility and exert parental authority for the proper training of the child."

— Watchman-Examiner.

HOW HEROD LOST HIS SOUL

(Continued from page one)

against her; you are sinning against her husband; you are sinning against society; you are sinning against your own soul in going on in this unholy relationship." What was the result? Herodias flamed with anger. She said, "That man is accusing me in accusing Herod. If Herod is a sinner, I too am a sinner. If Herod is doing wrong, I am doing wrong, and I won't allow any man to accuse me in this way without having my revenge on him."

So powerful was the influence of this woman that she persuaded Herod, who had become as putty in her hands, to lay hold on John, and to cast him into prison—in prison for telling the truth! Herod knew John told the truth; Herod knew he was wrong; he knew he was guilty; but he was a coward, and was bound by the chains of his lust, and his impurity kept him out of Heaven. What sin is it that stands between you and the salvation of your soul? What sin is it that keeps you from saying to God,

"Nay, but I yield, I yield,
I can hold out no more;
I sink by dying love compelled,
And own Thee conqueror."

You know the sin of impurity is everywhere today. It is like

A Festering Sore in Society.

With all their outward veneer of culture and politeness and social etiquette, these days are as rotten and filthy in the sight of God as the days of Sodom and Gomorrah, or as the days before the Flood; and our Lord Jesus Christ Himself has told us, "As it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17, 26). We are living in just such times as described. If you are one who is bound by the chains of impurity, whatever form those chains may take, God help you to come to the place where you will acknowledge your sin, and seek deliverance before you find at last that you are ruined body and soul and spirit, and lost for eternity.

Herod's Birthday Tragedy

One wrong step easily leads to another, if not repented of. Herod found this out. The sin of impurity led to the sin of rejecting the Word of God, imprisoning the servant of God, and at last of murdering him. Then you remember that solemn incident given in the fourteenth chapter of Matthew's Gospel, and again in the sixth chapter of Mark. I will read from Matthew: "At that time Herod the tetrarch heard of the fame of Jesus." Some years had gone by; Jesus had come forth from the seclusion of that little home in Nazareth. He was going up and down the country preaching the Kingdom of God accredited by the marvellous signs that proclaimed His Messiahship. Herod heard of Him, and at once his conscience became uneasy.

Something had happened. John had been put to death, and that in the most cruel way, and Herod said, when he heard of Jesus, "This is John the Baptist; he is risen from the dead; and, therefore, mighty works do shew forth themselves in him." For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. . . . And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And

she, being before instructed by her mother, said, "Give me here John Baptist's head in a charger." And the king was sorry.

He realised he had been put in a tight place. He was carried away by his admiration of this flippant little godless butterfly who had been dancing before him and his court. He had made the promise without thinking what it might involve. He had said, "Tell me what you want as a reward," and she said, "Mother, for what shall I ask?"

This was the hour for which Herodias had waited; now was the time to get revenge on the man who had told her the truth, who had unmasked the iniquity of her life, and Herod's life. And she whispered, "Tell him to have the head of John the Baptist cut off, and presented on a charger"—really, on a dinner-plate. She asked for it as for a mere trifle.

For a moment

Herod Was Terrified

again his conscience was awakened, and he said, "Whatever shall I do?" But for his oath's sake, and because of those that sat around, he said, "I will have to carry it out." What a contemptible character, afraid to come out and say, "No, I have made a tremendous mistake, a fearfully wicked blunder, and cannot carry out such a vile oath." Instead he said, "I cannot have these people think I say one thing and do another. No matter what Almighty God thinks, I shall have to keep my face before these people," and so he sent for the executioner, and had John the Baptist beheaded, and his head brought on a charger to the daughter of Herodias; she brought it to her mother.

Can you imagine anything more gruesome? Does it not show what she really was? Here was this frivolous doll, who could spend her time dancing before this crowd, and you would think that she was so dainty that the very sight of blood would fill her with disgust. Yet she comes to her mother bearing the bloody head of the preacher of the Word of God.

You can understand the feeling of Spurgeon when some one asked him, "Do you think there is any harm in dancing?" He answered, "What a question to ask a Baptist minister when the first Baptist minister had his head danced off!"

Oh the villainess of it! I can imagine how Herodias gloated over it and said to herself as she looked at those cold, silent lips, "They will never accuse me again; they will never again say to me, 'You are living in impurity'; they will never again charge me with my sin." She forgot that she was going to face that man some day at the Judgment bar of God.

I think I see Herodias as she stands before that

Last Great Tribunal;

and I see John the Baptist there with his blessed Lord; as she comes before that throne, suddenly her eyes get sight of him, and she shrieks, "Let me get away into the darkness; anywhere from those accusing eyes. That man who dared to stand before Herod, and me, and say, 'You have sinned,' and I thought I was rid of him, and that I would never see him again, but there he is! Hell itself will be a refuge if it will only hide me from that face!" But she has to endure the consequences of her sin eternally!

Follow Herod's history, and you will find that he sinks lower and lower into iniquity. When Jesus was warning His disciples of the vile corruptions of the times, He said, "Take heed, beware of

The Leaven of Herod."

What was the leaven of Herod? It was corruption of the worst kind, corruption that would destroy society, that would gloss over the vilest iniquity as though it were something not worthy of divine disapproval.

Herod was the only man of whom Jesus ever used a sarcastic epithet. He was drawing near to Jerusalem for the last time. His disciples had said, "Do not go down to Jerusalem, Herod is there, and he will seek to kill you." But Jesus said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today, and tomorrow, and the third day I shall be per-

fect" (Luke 13, 32). That is the only time Jesus ever used an epithet like about anybody. "Go ye, and tell that fox." He was a shifty, cruel character, past description.

When the Saviour stood before Pilate, and the Roman governor wanted to get rid of the responsibility of giving sentence concerning Him, he overheard somebody remark that He was from Galilee, and like a drowning man, clutching at a straw, he said, "From Galilee? I hear the tetrarch from Galilee is in the city. He and I are enemies, but this may be a good opportunity to make up with him. I will recognize him, because this man comes from Galilee."

So the guard took Christ to Herod and when Herod saw him, there was a little of that old-time quiver that was in his heart when he listened to John. One more opportunity had been vouchsafed to him to get right, and we read, "When Herod saw Jesus, he was exceedingly glad." It was as though he said, "Now, this is the one I have been so afraid of. I thought it was John the Baptist, but if it were he, I would have heard from him before now. I would like to see Him do some great miracle."

Christ Silent Before Herod

And we read, "He questioned with Him in many words; but He answered him nothing." Can you not visualize the scene? The vile, voluptuous, licentious, corrupt tetrarch of Galilee sitting upon his throne, and standing before him the blessed Christ of God! And Herod said, "Why, I am glad to see you; I wonder if you cannot answer some questions for me." He put question after question, but Jesus did not even open His lips; He gave no reply. What did it mean? Did not Jesus care for this man's soul? Was He not as ready to help him as He was to help others? This man had lost his soul; he was as good as checked for Hell. He had sinned against light and knowledge until now there was no possibility of bringing him to repentance, and so Christ met each question in absolute silence.

Had Herod said to Jesus, "Master, I am so glad to see You. They tell me You consort with publicans and sinners, and O Master, if there is a sinner in this land, I am he. So filthy, so impure, so immoral, so unclean; Master, is there healing, is there cleansing, is there help for a sinner like me?"

Jesus would have said, Herod, I have come, not to call the righteous, but sinners to repentance. You are just the man I came to save. Are you ready to part with your sin? Are you ready to send that wicked woman back to her home? Are you ready to confess your guilt to her husband, to face your iniquity? If you are, Herod, let me tell you something. I am just on My way to the Cross, and there I am going to offer myself a Sacrifice for your sin, and you may be cleansed from every stain."

Yes, He would have had a message like that for Herod if there had been any repentance. But Herod had

Gone by Redemption Point

in the river of life, so hardened was he in his sins. So when there was no answer, Herod turned carelessly away. "And the chief priests and scribes stood and vehemently accused Him." And then Herod joined in actual persecution, and "with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate."

That is the last Herod had to do with Jesus until the Day when he stands before the Great white Throne! There he will see sitting upon that Throne in awful majesty, the very Man that once stood before him in Jerusalem, the One who could have saved him, the One who could have cleansed him, if he had only been in earnest, if he had only repented, if he had truly desired deliverance from his sin. But alas! alas! Herod will have to hear from the lips of the Son of God, the awful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt. 25, 41).

"Just One Sin"

Friend, do you realize what an easy thing it is to lose your soul? Just cling to one sin; just let one sin come between you and God. Possibly some one is saying, "But you mistake the nature of your audience if you think we would

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stoop to the sin of which Herod was guilty." Very well, if you know that to be true, if you know that you have never been guilty of these things, never stooped to these things, what other sin is it that is standing between you and your God?

When the Word of God is brought home in power to your soul, and you hear a voice within saying, "Now is the accepted time, behold now is the day of salvation" (2 Cor. 6, 2), and conscience says, "Yes, I ought to yield to God," what is it that rises before you, and you say, "Oh, but—but—if I become a Christian, I cannot go on with that; I cannot do that any more; I will have to give that up, and I am not prepared for that." You love that sin more than Christ; you love your sin more than Christ; you love your sin more than a place in Heaven, and, therefore, you will have to sink with your sin into outer darkness, unless God in mercy still gives you repentance.

"Often He has called thee

To accept salvation,

Often He has waited,

At thy heart's closed door;

Outside still He's standing;

Now His Spirit's striving;

Will you heed His knocking,

Let Him in today?

"Pardon's day is passing,

See the light is going,

Heaven's doors are closing,

Mercy will be gone.

Thy soul's chance is flying,

Soon thou wilt be dying;

Saints of God are crying,

"Oh, be saved today!"

(From the book, "God's Unspeakable Gift," out of print. Used by special permission of Dr. Ironside.

We will be glad to send sample copies of some of our most popular booklets to any pastor who wants them and thinks he may need them for use in his pastoral work.

First, we will be glad to send free sample copies of the little booklet, "What Must I Do to Be Saved," twenty-four page book of which we have had printed over 1,200,000 copies and which has resulted in about 1,600 professed conversions; and also a free copy of "Hell—What the Bible Says About It," with forty large pages of six chapters. It is very widely used to bring conviction and conversion. Many people will never be saved until they come to realize what wicked sinners they are and how lost and certain for eternal torment they are if they do not repent.

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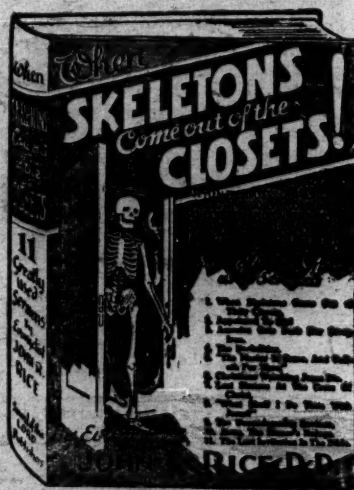
SWORD OF THE LORD

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WHEN SKELETONS COME OUT OF THEIR CLOSETS



Have you wondered what a book named WHEN SKELETONS COME OUT OF THEIR CLOSETS would be about? That is the name of the first sermon in this book. A pay-day without profit, a reaping without rejoicing, a revealing of heart-secrets and a final judgment and eternal tortuous punishment? Yes, that is what Revelation 20 tells about, as explained in the first sermon in this book. Certainly death comes to every man, and just as certainly there will be a day of accounting for every lost sinner, when he faces the work of a lifetime,

when God tears aside the veils and judges every secret deed, every guarded motive, every thought in the minds of men, great and small. Other sermons in the book are just as pungent and convincing.

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Dressing to Please God

By DR. WILLIAM L. PETTINGILL

In Deuteronomy 22:5 it says that a woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord thy God. Do not the so-called slacks that are worn by women, too, mean the same as pants or parted garments?

Yes, and while your quotation

comes from the law, and we are not under law but under grace, I find no reason to believe that God has changed His mind about the matter of dress. A man in skirts, or a woman in breeches, is an abomination unto Him, and that ought to mean something to a Christian who really loves God.

(From the book, BIBLE QUESTIONS ANSWERED, Enlarged Edition, by Dr. Wm. L. Pettingill, from Fundamental Truth Publishers, 559 pages, price \$2.00. Order from The Sword of the Lord.)

The Harvest Great - The Laborers Few

(Continued from page one)

was a place that was a tough nut to crack for an evangelist it was Samaria. I can imagine some evangelists of today would have met Jesus on the road and said, "This is surely difficult. It sure is tough in this town."

I went to Detroit the other day, and someone said to me, "They are so hard here." I have heard that until I am sick and tired of it. Sure they are!

Here in Samaria Jesus said to those disciples, "You went down and bought cheese and crackers and hamburgers and you didn't say a word to anyone in the town, you didn't have grace to open your mouth and the town is going to Hell. Listen, Peter, I know you are enjoying that sandwich, and that you have walked all morning, a good long walk. You are hungry. But quit looking at the food and look up and see that crowd coming down the hill. That woman has left her water here at the well and she went back and said to the men, 'Listen, I have found the Messiah. He told me everything I ever did.' (That wasn't quite true, but she remembered everything she ever did, even if He did not tell it all. 'He must be the Saviour.' And they came eagerly down that hill to see the Saviour.)

Jesus said, in effect, 'You Apostles make me tired. You are so anxious for sandwiches and you are willing to let the town go to Hell, unsaved. Lift up your eyes and look on the fields for they are white to harvest now.'

You always think a little later time would be better. Every old mule thinks the grass on the other side of the fence is better and he will stretch his long neck as far as he can to get some of that grass, and he will push the fence down to get some of that further over. So it always seems better in some other towns. A pastor said to me the other day, "I suppose I ought to be leaving here."

"Sword" a Spiritual Boon to Young Pastor

This very high recommendation of the paper comes from a young pastor in New York who has only recently become acquainted with "The Sword of the Lord." His letter follows:

"Dear brother in Christ:

"Some weeks ago a friend of mine gave me a few copies of your paper, 'The Sword of the Lord,' which have been of such great blessing to my soul, and such a boon to my own personal spiritual life, and also to my ministry, that I have decided to subscribe to the paper myself. Hence enclosed please find a money-order for one dollar (\$1.00) to cover a year's subscription to the paper, 'The Sword of the Lord.'

"I am just a young man in the ministry, having been in the ministry only about 7 years, but during that time I have had the privilege of reading a good many religious magazines, and papers, but I can truthfully say without exaggeration that your little paper is the most spiritual and uplifting I have ever had, and even though the copies I have are back issues, I am constantly reading them over and over and receiving fresh blessings for my soul. So at the same time that I am subscribing to your little weekly, may I send you this word of appreciation. May God richly bless you and your staff in the work you are doing, and give a gracious ingathering of precious souls. We shall be praying for your work, that God will continue to use you in this wonderful ministry of Grace."

Rev. L. R. G.
Jamestown, N. Y.

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It is always better somewhere else! The plain, simple truth is, you are just trying to get out of some plain hard work. The harvest is ripe and there are folks to be won and folks to be saved if you go after them. The harvest is white.

The Labor Shortage in Soul-Winning.

I am going to ask a question of these preachers about Luke 10:1-3. They ought to be able to answer a good question here in the Bible. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whether he himself would come. Therefore said he unto them, 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves'" (Luke 10:1-3). "The harvest truly is great, but," Jesus said, "I haven't got anybody to send." Now preachers, will you please name these seventy for me? I don't expect you to remember all of the seventy, but name a few of them. They must have been wonderful soul winners. You don't know any of them? Not one of them? I can't name any of them either. I don't know the name of a one of them. The truth of the matter is, the Lord just said, 'I send you out like lambs among wolves. You don't know anything much, you will never be heard from. You are ignorant new converts,' Jesus said, 'but the world is going to Hell, so I am sending you like lambs among wolves. The harvest is white and falling and wasting and nobody cares and nobody works at it and I am sending you.' He picked those seventy like that because there was nobody else to go. The world is white unto harvest today and the world is doomed and damned and is going to an awful and real Hell and nobody much cares.

And Jesus cries out and says, 'Christians, pray, pray. The harvest is white but the labourers are few.' Mind you, He didn't say the Christians are few. My, my, the town is full of them—that is, of a kind. And He didn't say the preachers are few. There are lots of preachers; more preachers than bugs under a chip these days. A lot of them are running chicken farms and selling life insurance, or lecturing for Masons and Odd Fellows. There are a lot of retired preachers. Many of them don't ever get tired before they are retired. But the country is full of preachers. But that is not what He is saying; He is able to get preachers.

Not long ago a preacher came to me, he was looking pretty glum.

"How are you?"

He said, "I am without work. I am greatly concerned. I don't have anything to do, and I am so eager to get a job for the Lord."

The town was going to Hell! He could get in the jails and preach, or on a street corner. There were more homes than any pastor could get into that needed prayer, and he was without work! The truth of the matter is, what he meant was, "I don't have a salary." That is really what he was troubled about. He was without the remuneration of a job. The Saviour didn't say, "The preachers are few." No, He said, "The labourers are few." There are not many that are willing to sweat at it, work at it, that are willing to die at it, and work at that business like Hitler's machines are bombing England—one in seven doesn't come back. Not many care about this harvest like that. "The harvest is white, but the labourers are few."

If You Are Willing to Pay the Price You can Win Souls.

In the beginning of this Missionary Conference, we said, God helping us, we would like to raise eight or ten thousand dollars. Somebody said, "Money makes the mare go." But it takes more than that to make the Gospel go. May God in His mercy break our hearts! It takes people who will lay themselves on the altar by forsaking all and dying to self. For some it would mean martyrdom. Oh, for a spirit of mortification of self, people who would take up their crosses and head toward Calvary, dying with Jesus. Then we

would have a Missionary Conference that is worth while. If we don't have that, all the program and the speaking and the lovely music and smart teaching of the Bible and preaching and glad-handing and fellowship are vain and foolish; I am sick and tired of that business. This world is at war and there is heartbreak and tribulation of soul, the anxiety of mothers over sons and the crowds that are facing (death), and the distress of nations, men's hearts failing them for fear and for looking after the things that are coming on the world. These call for something more than fellowship and songs and glad-handing. You had surely better give time to some deeper matters than these. The world is dying in sin, the harvest is white.

Many of our friends these days say wicked things (and may God give me grace to smite this wicked sin that has come among us, this alibi, this false delusion, that has come up by which Satan has tried to side-track Christian workers). It is this: "There was a time when there was a great harvest," they say, "but those days are over. There was a time for Moody and Billy Sunday, oh, but those days are gone forever." They are only gone because Moody and Sunday are gone. If D. L. Moody were here, the times of Moody would still be here. The times are only gone, not because God is gone, not because the power is gone, not because sinners are no longer lost, not because people don't have broken hearts nor graveyards nor jails any more. It is not because the ruin of sin is gone, it is not because there are no more suicides, no more fear gripping human hearts. Oh, God have pity on us! The harvest is as white as it ever was! Oh if men just meant business for God to reap the harvest! The harvest is white, but the labourers are few. Don't you say there are four months and then, cometh harvest.

You say, "well the doors are closed in Russia, in Japan and in Germany." The doors always were closed unless somebody had the power of God, unless someone was willing to die. Yes sir, I am certain that if people were surrendered to die to have heads cut off, spears thrust through their bodies, their bodies mutilated, willing to be burned at the stake, or to be boiled in oil, as other saints and martyrs have been, all the missionary doors would open. Unless somebody had been willing to die, a lot of doors never would have been opened. But the harvest is white, and the labourers are few.

There Are Always Sinners With Hungry Hearts Ready to Hear.

I want to show you there is need and room for the gospel in its fullness today just as much as before. There are defeated, trouble, hungry hearted sinners who can be reached if we mean business. I want you to hear what I have to say. There are as many broken hearts as there ever were. When three-fourths of the world is at war, when there is so much sin and ruin in the world—there is one thing we had as well face, where the devil does his worst, then men's hearts are hungriest. Where men turn themselves over most completely to sin and the ruin of sin, no matter whether the intellectual, proud, haughty self righteous sinner, or the outrageous, gross sinner, the dregs of the harlot's den, of the taverns and saloons, there is the best field for the gospel. Where the devil has his way, hearts are broken with pain that only God can satisfy. That is right. And you had just as well put it down, the world is full of broken hearts. Oh, that we would learn to weep with them that weep! Every place there are broken hearts, someone will hear the gospel.

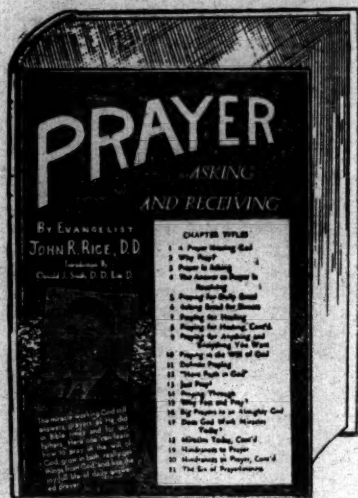
"Well," somebody says, "these days people won't hear the gospel." Down in Dallas we have grave-

(Continued on page four)

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By EVANGELIST JOHN R. RICE, D. D.

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The Harvest Great - The Laborers Few

(Continued from page three)

yards. Isn't that queer? You ought to go and see them sometimes, if you have none here in Illinois. People die down in Texas and they bury them. Sometimes you see loved ones go out to the cemetery by a grave no longer than that (measuring about two feet) down in Texas. Don't you have that up here? Down in Texas they have a little white casket sometimes and they place it out yonder in the ground while mothers weep and friends lay flowers on the grave, and they go home. And you know down in Texas the mother misses her baby and longs and longs to see it.

"It is awful hard up here. You can't preach the gospel up here." You say, of course, up here you can't reach sinners, they are too hard-hearted. Down there when mothers lose their babies, and then when husband had gone to work and the children have gone to school she takes out the little booties and hugs them to her bosom. Her arms are so empty and her heart is so heavy. She says, "Oh, I wonder if I will ever see my little darling again." But is it not only in Texas they do this. That happens all over the world, too. Where God has taken out a loved one, there are hungry hearts. After all, if you take it to heart and take the Gospel to them, some of them will find God. They need Him and they know it. Don't tell me that people's hearts are not tender when God has reached down and taken their loved ones.

Down in Texas we have jails. Don't you have anything up here to get people ready for the Gospel? You know, down in Texas when a boy plays the fool, and drinks and gambles and goes to the devil and lands in jail, down there mothers and fathers weep over it and call on the preacher and say, "Can't you do something?" Down in Texas when a boy is behind the bars and his life is ruined and his mother's heart is broken and his father is distressed, they listen when preachers come around and want to pray with them, and when they say, "God bless you," if their hearts are full of sorrow.

"Nobody listens to the Gospel up here," you say. They would if you have what it takes. Yes, they would. The fields are white, and everywhere there are broken hearts. You can put it down that the gospel is for broken hearts. You know, when Jesus got up to preach at Nazareth He said, "This day is this Scripture fulfilled in your ears." He had read to them, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted. . . . Oh, my friends, wherever there are brokenhearted, the gospel of Jesus is the prescription for the broken in heart.

Guilty Consciences Make People Ripe For Harvest.

Another thing that always prepares the way for the gospel is an uneasy conscience. Down in Texas where I have been talking about, they have great revivals. "But you can't do that up North, you can't have crowds up here," people say. Let me tell you how it is. A poor girl went to a Country Club dance, and the young man with whom she danced was inflamed. After a while they sat in his car, and then they drove down the lane. A few weeks later she came to me weeping and sobbing. "The doctor says I am going to have a baby. What shall I do?" That happens down in Texas. After a while sin catches up with you. The girl lay awake at night and sobbed her heart out, "Oh, I wish I had never gone to that dance!" Down there when people play the fool, sin begins to bite and burn and your sins find you out and begin to collect your wages. Down there, hearts need the gospel. Sin causes a smiting of the conscience, that candle of the Lord brings remorse and burning that is a small token of the fires of hell. In fact, it is a part of the fire of Hell. The gospel of Jesus Christ is welcomed where sin has brought deeply troubled hearts.

The Fear of Death.

Do you suppose over in England right now if a fellow had on his eighteenth birthday, just been

called to the army, he would mind if a friend said, "You wouldn't mind if I prayed for you before you go, would you?" Or suppose it was when a boy was going over to fly across Germany, or across Switzerland into northern Italy and there would be bursting round about him anti-aircraft fire, and pursuit planes on the tail of his plane, and if that happened day after day, that he went out with his life in his hands, don't you think a boy like that would listen? "Sure, I need God. Let's pray," he would say. Wherever there is the fear of death that comes in men's hearts, then there is a hunger for God and an assurance of life beyond the grave, in times of war. "There are no atheists in foxholes." Maybe after all our hearts are broken, when we see the dearest things we live for being lost, more of us will repent. I fear that these streets in our country may run with blood. We will have great drafted armies and perhaps many deaths. Oh, if it comes, may God grant that the results may be people's souls broken, shamed, afraid and so troubled they will seek God! It may be when suicides began to be common and American hopes all begin to fail, maybe poor, broken hearted people afraid to die and not fit to die then will listen to the gospel.

I tell you, the harvest is white, but the laborers are few. "Don't say, there are yet four months and then cometh harvest," Jesus said. But He said, "Lift up your eyes and look on the fields; for they are white all ready to harvest."

Sin Does Not Satisfy Sinners, So Harvest Is White

And not only that, but the failure of the world to satisfy makes some people open to the gospel. "Oh, these days," you say, "they depend on foolish entertainment and are mad for pleasure." I know they are. Sure, they are mad for pleasure. But does anybody here believe the pleasures of the world now satisfied hungry, tired, aching hearts any more than they ever did? In the days when Jesus preached, a woman was taken in adultery, and the woman was brought before Him. She came with downcast face and shame. This woman who was taken in the very act of adultery stayed there when her accusers were gone. She could have gone away, but she stayed. Jesus said to her,

"Where are your accusers? Hast no man condemned thee?" She answered, "No man, Lord." He said "Neither do I condemn thee. Go, and sin no more."

Do you suppose these days when a woman goes out in sin that it turns out any more happily than it did then? Do you suppose after all, that the world satisfies, that beer will make a man happy? people ride in nice cars, and have plenty of food for their bellies and have good clothes for their backs. Do you think that after all, the flesh is all it takes to satisfy? If you think so, you are not very bright. I tell you the unrest of the world will continue as long as sin continues.

St. Augustine said, "Our hearts are restless, oh God, until they find their rest in Thee." That is true all over the world now. It may be in the blackest Africa, or in war torn Europe. I care not how proud and haughty the heart, it can never be satisfied with the husks of Satan's hog pen. The sin of Atheism, Communism in Russia, of the rich, proud, haughty in America, leaves an aching void this world never can fill!

Man walk the streets with broken hearts and tired faces. It is the same around the world. This world doesn't satisfy. It never did, and it never will. That means that anywhere you take the gospel there is an open door. The field is white to the harvest. It always has been and it has never changed. Today the field is white. What we need is reapers.

The Gospel Still the Power of God Unto Salvation.

People can be reached now the same as ever before. I will tell you how. Somebody says, "Do you find it harder to reach people now than ever?" No, I don't. I find more of you Christians have quit. You are such Bible scholars, a lot of stuffed sheep, so satisfied; you are not

sheared enough. You need a good deal more trimming. You are seat-warmers who sit around and let the world go to Hell. You are going to Heaven on flowery beds of ease, and say, "Isn't it fine?" No, it is not fine! You will be awfully embarrassed and red in the face when you meet Jesus, you seat-warming hypocrites who never win a soul! You don't have a care, you eat three meals a day and sleep eight or nine hours at night. Your pillow is never wet with tears for a dying, ruined, condemned, and helpless world. I tell you now, churches are full of that kind of people. I find it harder to get Christians to want a revival. They think it is out of date, and they are not much interested. They don't think it can be done and they do not expect it. I have found that, but, blessed be God, where we can get hold of a bunch of sinners, we will have a lot of people saved.

The gospel is still the power of God unto salvation. That is what Paul said in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." You will want to make that up to date, modern, and say "it used to be the power of God." No, it still is! Do you know why I am bold, why I am not scared of you guys in the North, now? (I ought to say, "Youse guys.") Do you know why it is that I am bold about preaching this? Because it isn't my word, it is God's. It is sharp and it cuts. Some of you will get mad and talk up and down the street and I wish you would and tell it all over town until I get a crowd. Somebody will get mad and say we ought to run that guy off. If I seem bold, it is because the gospel isn't mine, it is God's.

The gospel is still sharp with the sharpness it had on the day of Pentecost, sharp like it was in the days of Spurgeon and Moody and others. God forgive me that I do not preach any more boldly and with more power of the Spirit. The Word of God hasn't lost its power. It is what we need.

If we have a big revival, we think, according to a lot of fine preachers, we must learn lots of tricks. Preachers must all learn to play the musical saw. (Don't misunderstand me, I wish I could play it). And another thing is, we must have pictures of Palestine. That is a good way, isn't it, to have a revival? Another thing is, we will have a child prodigy who can play the accordion, we will say. That would be fine, wouldn't it? If you were an ex-convict or an ex-cowboy and put on special kind of clothes and that would make you a soul-winner would it? No! Instruments and clothes do not matter. I tell you my friends, God's way is to go with the Word of God and the power of the Holy Spirit and unconquerable prayer, praying through and we can win souls like always men could. Oh, my friends, God hasn't changed, God isn't old and worn out. The gospel hasn't been toned down and the sword is sharp today. "Is not my word like as a fire?" saith the Lord; and like a hammer that breaketh the rock into pieces?" says Jeremiah 23:29. Oh that men believed still that the gospel is still the opening wedge into every hard heart that could ever be reached.

The Miracle - Working Holy Spirit Can Reach Sinners.

But God has another resource, the power of the Holy Spirit. "I tell you, Brother Rice, you will find some tough nuts now." That is right, but don't you worry. God has got what it takes for the tough nuts.

I am glad that in my early ministry there came a time when I had to say, "Lord, if I stand true to You and fight sin like I ought to and am against evolution and modernism and unbelief, and if I lose friends, let it be." When I came out as I did against modernism and against evolutionary teaching in Christian colleges and took the stand I ought to have taken, I lost, over night, the friendships of a lifetime, classmates in college and seminary, friends in the denomination where I had graduated from Baptist College and University. I had taught in a Baptist College. Had been moderator of the County Association and field representative for a college. I had many friends. And over

night it was gone. But, blessed be God, when it went something came. Before that I had many young people and children saved. But with the boldness and freedom that came, I then began to win drunkards and harlots and convicts and bootleggers and older men and women. Blessed be God, the power of the gospel isn't any less today than in any other day and it never will be. With the gospel boldly proclaimed, and the power of the Holy Spirit on his like a breath of heaven, any man can win souls!

Somebody said, "Brother Rice, people are tough these days." They always were. How would you like to pick out that crowd that Peter preached to at Pentecost, that gang of Pharisees and self-righteous hypocrites who had never been born again and who laughed at Jesus while he died and gave him vinegar and gall to drink while He died? That was a pretty tough crowd, too, but 3000 were saved in a day!

You say, "We can't win them." The Holy Spirit of God can. The supernatural, miracle working Holy Spirit can win souls.

God Still Answers Believing, Persistent Prayer.

What else? The harvest is white if you can pray! There is limitless power in prayer. Do you really believe what the Bible says, that greater is "he that is in you, than he that is in the world?" Do you believe that? And do you believe, "This is the victory that overcometh the world, even our faith?" Do you believe that? Do you believe that if you have faith as a grain of mustard seed you can say to this mountain be thou removed and be thou cast into the sea and it will obey you? Well, brother, if God still answers the prayer of faith, then we can still have revivals and have souls saved, here in America and in Africa. God hasn't changed. Oh may God bring his people back to believe the Bible again.

You say you do? You do not! Some of you don't or you would be at work winning souls. May God give us grace to see that the harvest is white but that the laborers are few. Jesus said, "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Excuses About Soul-Winning Are Only Alibis For Our Cold Hearts, Our Powerlessness, Our Unbelief.

Here are some alibis that people give. Somebody said, "Brother Rice, I am a premillennialist," as if that would excuse you for not being a soul winner. "I believe the great falling away has come." You say, I think that that is so. But that is only a falling away of saved people. A fellow can't fall away until he has been somewhere, he can't backslide until he has slid forward. Some of you people haven't ever slid very far forward. The falling away prophesied isn't for sinners. They are going to Hell and that is as far as they can go. Their hearts are already hard and can't get much harder. Sinner eyes are already blinded, surely as all sinners' eyes are blinded. It isn't possible for lost sinners of themselves to comprehend spiritual truth, the scripture makes it clear. They can't see and they can't know God. But we can give them the truth that will enlighten them and God can save them. The falling away, brother, is only of you church people who don't care about sinners and let them go to Hell. We have to have our electric refrigerators and our 1940 model cars and live on the delight of the land, fighting for a thirty-hour week, have more time to play and less time to work then you begrudge the pennies you put in to carry the gospel around the world. The falling away isn't among sinners, they have always been away.

Another thing, "hearts are hard," you say. They always have been hard. Sure they are hard, they always have been. The trouble is these days that you church people's hearts are hard.

"These are the last days, Brother Rice, and oh Satan is especially active these days." The truth of the matter is, he never did loaf on the job if you want to know! Do you remember the time when Mary Magdalene had seven devils in her? Jesus came down from the Mount of Transfiguration to find a poor boy possessed of devils. Satan worked some in those days too.

He got into the sorcerer Elymas. When this sorcerer got in the way of Sergius Paulus's conversion, Paul had God smite him with blindness. The devil worked some back there. Don't get an idea that the devil is just a modern invention. Of course we have the finest equipment these days, we have radios and automobiles and the devil! But the devil has been on the job all along. The same thing that licked the devil many, many times can put him in the dust again. The power of God and unconquerable faith that will not give up can win. Put your trust in the Lord and the mighty things of God. There is reaping for people like that. The harvest is white and sinners can be saved. How are you going to do it? It is the old way, the miraculous way, by God's power on believing, broken hearted, spirit-filled laborers.

For Revivals, Some One Must Die!

I remember what Brother P. B. Chenaunt (he is in heaven now, he died more than a year now) said to me as we stood under the tent in Waterloo, Iowa, two years ago. I had been speaking on the power of the Holy Spirit. He said, "It looks easy to be filled with the Holy Spirit. It seems that all of us would be filled with the Holy Spirit."

I said, doctrinally, "it is easy, but there is one thing that you have to remember that makes it hard."

"Well," he said, "What is that?" "It means dying, that is all, and people don't want to die. Self doesn't want to die."

I tell you, my friends, we can't take the Gospel to the world without dying. I said to those who came with me this morning, "Do you know how the gospel started to spread? It didn't start to spread with the birth of Jesus. It started with His death and resurrection."

When the Apostles got into His death and died with him, they preached as those alive from the dead. The gospel spreads when people are willing to die, and you had just as well put it down. Paul said, "I die daily." Do you know why a lot of people are not like Paul? Because he was beaten with stripes, he fought with the lions at Ephesus, he was stoned, and dragged out of town like a dead horse, he was hated and lied about and despised every day. Paul said he was in a strait whether to stay here until his head would be cut off by the Roman ax or die at once! Paul every day said, "Lord Jesus I am ready to die," and he would start out as a fellow who was ready to get his "block" knocked off for God.

I will tell you why Russia is closed to the gospel. It is closed to the little pink-tea kind of religion. I mean you Fundamentalists who have no dynamite.

I was at Seminary Hill, Texas and a friend of mine was blasting some rocks out from a big hole to plant a tree. He planted some dynamite, but would not light the fuse till he had me wave down the cars along the road.

"Why?" I said?

"When you see it go off then you will know why," he answered. A man drove along one day on the road as we were blasting and paid no attention when we tried to flag him down. Just as he got close to the hole a great lot of rocks and earth went up, and his wheels slid to a stop and the brakes screeched as the boulders and rocks came down. One big one had gone through the top of his coupe!

Listen, where dynamite goes off, something is doing. If ever you get something really doing for God, sinners will be saved by the dynamite of God, the power of the Holy Spirit. What we need to do is for self to die to have the power of God really live in us. Oh, God, give us grace to die!

This business of being a Christian isn't all people talk like it is. As some brother said a while ago, there is another side to it for us. There is the Lord and a secret place, but there is another side, and that side means heartbreak in Gethsemane and the bloody sweat and the forsaking of friends and leaving boats and nets like Peter and John did and saying goodbye to everything we have held dear except Jesus and dying with him.

The harvest is truly as great but the laborers are few. Will you pray the Lord of the harvest to send forth laborers unto His harvest? Are you ready to pay the price to win dying souls?